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OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

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FOURTH VOLUNTEER WORK CAMP SEASON REVIEWED

With the fourth Volunteer Work Camp season completed, it is interesting to look over the statistics and records to see what has been accomplished by this youth program. There were six camps in session, one in Fayette County, two in the Tennessee Valley and one each in Mississippi Delta, the Allegheny Indian Reservation, and Philadelphia.

The 204 young people who spent their summer "hewing wood and drawing water," consisted of 146 men and 58 women. They came from 30 states and nine foreign countries and represented 22 religious denominations. The fact that many foreign delegates to the Friends World Conference wished to share the work camp life increased the number of representatives from abroad.

Bluffton, Bennington, Middlebury and Smith Colleges and the University of Michigan shared the honors of having the largest number of students at Volunteer Work Camps, with four representatives from each. Three students came from each of the following: Cornell, Dartmouth, Guilford, Haverford, Oberlin, Union Theological Seminary and Vassar Colleges. Among the high and prep schools Choate and Moorestown Friends each sent four students.

The Fayette County's 40 campers laid the water system for Penn-Craft, the new community organized for displaced miners by the American Friends Service Committee. They built a number of temporary houses, a large hay and stock barn and opened up a stone quarry from which the Homesteaders will take stone for their permanent houses. The work was directed by Stanley and Marie Hamilton who are Service Committee workers in the Eastern Ohio coal fields.

Burns and Elizabeth Scattergood Chalmers directed the work of the Senior Camp in the T. V. A. A new fish rearing pool was the notable accomplishment of the summer's program carried on by forty-one campers.

Nineteen campers at Sherwood Eddy's Cooperative Farm, Hill House, Mississippi, built and equipped a playground, an eighty-five foot bridge, a house and an implement shed. The girls conducted classes for Negro and white children on the Farm. Harold Colvin, and Claude and Mary Shotts directed this work.

Dan West, of the Church of the Brethren, who is now in Spain on behalf of Friends relief work, directed the camp

at Tunessassa School. Here a group of twenty young Friends, Mennonites and Brethren, studied the Pacifist problems in the light of their Churches' historic testimony. They painted the School's barn and out buildings, laid a concrete floor and assisted the Indians in construction work on the reservation.

Friends Neighborhood Guild benefited from the work of eleven campers directed by Marion M. Lang. Buildings were renovated for club and craft work, and playground equipment was reconditioned. A helpful study was completed of the social needs in the community.

Forty younger boys of high and prep school age spent a summer on Norris Lake in the T. V. A. district under the direction of George and Nancy St. John of Choate School. They built trails, fireplaces and picnic grounds; built and railed a parking lot; constructed culverts for about a mile of undeveloped roadway to this recreation area.

In all these activities the young people were busy thinking and studying the social and economic difficulties with which they were confronted in the communities they came to know. They were aided by discussions with competent leaders in many fields of thought. It was a successful season from both physical and spiritual points of view.



SEPTEMBER MEETING OF FRIENDS SERVICE COMMITTEE

The presence of more than a dozen Friends from abroad at the meeting of the American Friends Service Committee held on September 24 gave a keen sense of reality to the discussion of plans for work during the coming winter, as well as to the reports of the activities of the summer. Hans Albrecht of Germany, Henri van Etten and Medeleine Levy of France, Seiju Hirakawa of Japan and Paul Sturge of the Friends Service Council in London were among those who spoke to the meeting. Dr. Swun Deh Du, closely associated with Friends in China and a fraternal delegate to the World Conference, was present for part of the session.

Henry T. Brown's report for the Committee on Spain was highlighted by the announcement that funds were coming in steadily and that the committee was planning to go ahead with the organization of a national group to sponsor the work in Spain. Patrick Malin brought back first-hand news of the actual work

being done at present and of the probable needs for the future.

The greater part of the relief work needs to be carried out in Loyalist territory where the conditions are more serious. The Loyalist refugees are fleeing before the advancing troops of General Franco into provinces already overtaxed with the burden of their own population. There is great danger of epidemics, particularly in regions where medical care is inadequate. Such an area is that in which Esther Farquhar is now working. Three small hospitals for children, located at Murcia, Almeria and Alicante have been taken over from the British group which established them. Typhoid fever cases fill most of the fifty beds in each of these hospitals. Patrick Malin reported that an allowance of \$500 a month would be sufficient to keep these hospitals running in a satisfactory way. He recommended a total expenditure of \$2500 a month for relief in Loyalist territory. There is room for considerable expansion of our activities around these three cities and it is planned to send out more workers into this field shortly.

Dan West, of the Brethren, and Earl Smith, Methodist missionary, are our representatives in Burgos. The chief service that Friends are being asked to render on the Franco side is to help with the reuniting of widely scattered refugee families. This has become virtually a problem of repatriation in many cases since great numbers of children were taken to refugee camps outside of Spain. International politics frequently stands in the way of efforts to reunite long-separated families of homesick children and frantic parents. Much work needs to be done in interviewing members of such families to see whether it is wise to bring the children back into conditions which are often unspeakably bad. Parents are often the only source of information as to the possible location of missing children or relatives, and much time and energy must be devoted to tracing down members of separated families.

The report of the Peace Committee, presented by Emily Cooper Johnson, was the occasion for a very lively discussion. The committee contemplates developing a winter program emphasizing action in the political field. They hoped that the Service Committee as a whole would lend its support to the proposal of the Peace Section to draw up a statement indicating our attitude toward the present crisis in the Far East. A deputation to visit the Chinese and Japanese Ambassadors was suggested for the near future. An outline of five specific steps that the government should be asked to take in this matter was placed before the Service Committee. United general approval could only be gained however, for four of the proposed points, since there was a wide

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Faith, Life and Worship

What My Communion Means to Me

I AM to speak to you for a few minutes upon the faith, life and worship of the Society of Friends, one of the smallest of the Christian communions. I have been thinking of some words in the new book by Dr. Wilhelm Stählin, "The Mystery of God," which many in the Conference have been reading. Dr. Stählin writes of the difficulty of speaking of the deeper things in our religious life to those who may be merely critical, or who may be quite without the kind of experience of which we are talking. Here, however, I am speaking to those who know something, maybe much, of what it means to be in the discipleship of Jesus Christ, and therefore it will be much simpler for me.

In the Society of Friends we have always thought much, as we understand and practise it, of the worship of God as a community; and the longer I live the more profoundly I see and know that that worship is absolutely central to all we are and all we do. And for that reason I want to speak first of Quaker worship.

It seems to be that in all kinds and forms of worship, the worshippers, as they come to the place of assembly, must feel deeply the need to come with a spirit prepared. Many of my Anglican friends who go to early Communion know well what that means. And, speaking for myself, I find more and more how deeply we need to go into the presence of God, for corporate worship, in this spirit of preparedness.

We Quakers hold our meetings on a basis of silence. But please note that word basis. It does not imply that we are silent all the time. But it does mean that when we stand before God for worship we gather together in silence. I find that that means it is more possible for us perhaps to reach to a spirit of collectedness. An inwardness and a mental retirement grow, and one is ready for the meeting.

As this quietness continues, Friends find themselves, as the early Quakers called it, centering down in God; and that, I think, is a very solemn thought. And when Friends center down in that way the meeting grows into a unity in the Spirit. And thus is built up what Friends call a "Gathered Meeting." In the doing of this there is expectation and there is prayer. I want to suggest to you a thought that is very dear to me, gathered from a Roman Catholic writer whom I revere. He says: "Prayer is a great promoter of a sense of proportion." When the spirits of men center down in the life of God and they pray, then all the facts of life, all that belongs to this human existence, begins to take their right

place, and we see ourselves and we see others in a right proportion and relationship to God.

Then I think, in my experience as a Quaker, we come very near to communion with God. We are brought close to that sense of divine presence, and in that, as George Fox wrote it, to know one another in those things that are eternal. We are bound together as a community before God. In this I find myself constantly passing from one stage to another. I want to suggest three of these stages that I often find myself engaged in.

The Christian man cannot go before God and worship, and forget the Lord Jesus Christ. He has, he must have, he does have, Christ in remembrance. And when that happens there comes to him in his spirit, a deep sense of thankfulness to God for what Christ was and is, and for what Christ does for men. The spirit of remembrance, the spirit of thankfulness, and then a deepening sense of God's presence, and of Christ himself in our midst.

More and more I am sure that the life of the Church centers around this one thing, this creative communion with the Spirit of God. The whole Church—I am sure we Quakers know it—is spirit borne and spirit bearing. That is its strength and its life.

There is something else I want to say about this. I find myself constantly in deep sympathy with a thought that comes, I think, from Catholic sources and practice. It is that communion with God is with intention, or should be, for our fellows and for the great causes of life. We come to experience something of this presence and power of God that we may serve him, and serve our fellows, and struggle

with deeper purpose and courage for the noble and splendid things of human existence. Before God we pray for guidance and for strength that we may be fortified to go into life; we pray in penitence, and we pray in hope.

Then things follow from this. I would like to mention two. One is friendship, because when you meet people in the things that are eternal and are bound together in a holy communion, you come to love those people, and to know them in a deep way, and to learn the realities of an intimate friendship.

And next the power which comes from God. You realise—I know I have realised many a time after a meeting—the growth in the soul of that power of God which drives men to action in life. I do not know whether that might be called "sacramental grace." I only know that it is very great and very gracious, and very driving in its

At the World Conference on Faith and Order, held in Edinburgh, Scotland, in August, the Sunday evenings were used for a series of addresses, in the Church of Scotland Assembly Hall, by speakers of different communions. Each speaker was asked to speak for fifteen minutes as to what the faith, life and worship of his own communion meant to him. There was nothing official in these addresses, which committed no one but the speakers. They were intended however to carry the Conference, and the interested public, into a more intimate relationship with the life of the Christian Churches. Representing Friends, Carl Heath was the first speaker and was followed by a pastor of the Reformed Church of France, a Greek Orthodox professor, and an American Methodist, Bishop McConnell of New York. The following Sunday an Indian college Principal, Lord Cecil for the Anglicans, and an American Baptist spoke.

power. This power is threefold: power for action, power for suffering, and power for joy. I want to say one or two words about these.

First, power for action. There is a fine phrase that I love, I think it is in Jeremy Taylor's "Holy Living." I have not traced it, but it is quoted by the Abbe Bremond. It is this: "Life is a piece of Duty conjoint to a piece of Mystery." That expresses much of what the Christian life means amongst the Quakers. All our real actions as Christian people spring out of some knowledge and some understanding of this Mystery of God. And it is only when the action does so spring that it becomes a *creative* action and not merely activity.

A year or two ago, after the great Conference at Jerusalem of the missionary bodies, it was, I think, Dr. John R. Mott who wrote that Christian activity seemed to have outrun Christian experience, and as a missionary secretary that thought deeply impressed me. We are so constantly in danger of being active without this living experience of God behind us that Dr. Mott's words seem very true. Yet in another way we have to remember that the activity which has outrun the experience of God is no longer Christian activity. It is mere activity. The early Friends had a descriptive word for this. They called it "creaturally activity," action unlinked to the Creator. In all we do we have always to make the link with the inner life. That is why Quaker experience asserts that all true work of man is a making one of the interior Vision and the outward Action.

And power for suffering. Our little communion knows a good deal about human suffering. Our chief committee in Great Britain bears the name of Meeting for Sufferings. We have been amongst the sufferings of men in many countries. We know this suffering only too well. But then there is the power for joy. And I want to say that the Christian

man who sees the world as evil morally and spiritually, and, who is not able to see through the suffering to the wonderful good in it, has only half the experience of the life in God. Those who pursue the path of Vision and Action may and will see much suffering, but they will also deeply rejoice at the splendour of life, and at the vast company of those who in every land love the Lord God in Jesus Christ. And thus they will go through life with a note of triumph—"walking cheerfully over the world, answering to that of God in all men." That at least is our Quaker guidance.

The Friends have much experience of guidance, and resort to it constantly in their work. That has been my greatest help in committees of all kinds in the life of the Friends communion. We can put things down quietly and sit silent together before God, and out of that silence become reconciled, whatever the differences may be. It is one of the miracles of the Christian life that when men are willing to sit down silently and pray, God solves the problem, and lets them go away in agreement and reconciliation, having seen together a greater truth.

On this question of the integral life, seeing the Vision and doing the Action, the piece of Mystery conjoint to the piece of Duty, there are some words in one of the apocryphal Epistles, the Second of St. Clement, pointed out to me by that old scholar, Rendel Harris, some years ago, as probably authentic. It is said that Christ was once asked when his Kingdom would come. The Lord replied, "When the two shall be one, and that which is without as that which is within."

We have that experience in all our life and worship, and we know that it is true. As we see the Vision and do the Duty, translating what we know of God into the life of men, as we do that, the Kingdom comes. CARL HEATH.

Over the Ocean of Darkness

Conference Broadcast by Rufus M. Jones

On Sunday during the Friends World Conference, this message went out over the airways of earth through the British Broadcasting Company. As the voice of Rufus Jones was carried over a physical ocean of darkness in the present world situation, it may be hoped that his words gave assurance to many of the "infinite ocean of light and life and love" that may yet flow over all.

AFTER two such almost all-inclusive gatherings as that held at Oxford and that on Faith and Order at Edinburgh this Summer, a World Quaker Conference on another continent may seem like a bit of an anti-climax. I should like, therefore, to begin by saying that Quakerism as a way of life partakes of a universal spirit. At its best it does not represent a *sectarian* attitude. It is not a *schism* from the historic Church, or from the Protestant body, entrenched behind theological parapets. It is a spiritual movement, at heart mystical, i.e., seeking fellowship with God, and in its practical purpose dedicated to the realization of a universal Kingdom of God in the world of men. It is an attempt on the part of a small group of persons to be a cooperative organ of the Eternal Spirit and to transmit as wisely and intelligently as possible creative love and constructive peace in the community affairs of life.

There are only about one hundred and fifty thousand Quakers in the entire world. Consequently they are bound to keep humble and to recognize their littleness. About one

hundred thousand of these Quakers are on the American Continent, where they made some notable colonial experiments in their way of life, especially in Rhode Island and Pennsylvania, and they were an important factor in the spiritual development of America. There are twenty thousand in Great Britain, somewhat less than three thousand in Ireland, and the small remainder are scattered in tiny, far-flung groups over the stretches of the world. One thousand are here in this Conference from all lands, where Quakers exist in any sizable groups. It is a peculiarly interesting fact that there are thirteen from Germany, where Quakerism has been born since the war, and there are one hundred eighteen from England where the Quaker movement in its organized form began under the leadership of George Fox about the middle of the seventeenth century.

This group of a thousand Quakers from widely sundered fields of life and labor naturally represent varying points of view and a variety of interpretations of the foundation Truths which underlie nearly three hundred years of Quaker history. They have however met in a wholesome spirit of unity and are working here cooperatively to discover what ought to be their message and mission in the strangely confused and distraught world of the present hour.

The Quaker movement came to birth during the Civil War of the English Commonwealth period. In the midst

of that confusion young George Fox in a moment of high insight had a unique experience which he described in these words: "I saw that there was an ocean of darkness and death, but I saw that there was an infinite ocean of light and love that flowed over the ocean of darkness, and in that I saw the infinite love of God."

That original insight of the young prophet of the movement is the best introduction I can give to the philosophy of life which has informed and guided the Quaker movement through the generations of its history. "Philosophy of Life" is no doubt too ambitious and high sounding a word to use for the Quakers' basic principle, since that principle has usually been implicit, imbedded in the current of life, inarticulate, like the mathematics of the honey bee, rather than a clearly rationalized and explicitly expounded doctrine, which has always meant the same thing to everybody. Only very thin and external aspects of life can be formulated in universal and unvarying patterns. The subtle and abysmal realities of life, the mysteries of life and death, defy the easy capsule method of transmission from person to person and from age to age.

That Quaker philosophy of life, if we may use the word "philosophy" loosely, begins with the faith of Fox's vision that the ultimate reality in this strange universe is light and life and love, which are the essential aspects of Spirit. "The ocean of darkness" is a fact, however mysterious. The black squares on the great chessboard of the world are as obvious and as unmistakable as are the white squares. The real problem which always confronts us is whether the white squares are on a black background, or the black squares are on a white background. The Quaker philosophy of life, which springs out of spiritual experience rather than out of intellectual cogitation, insists that the black squares are on a white background and that an infinite ocean of love flows over the finite ocean of darkness. This is simply another way of saying that Spirit, and not matter of force or energy or law or necessity, is ultimate. The visible has come out of the invisible and is but the "bank and shoal of time" surrounded by the Eternal Mother sea.

The Quaker philosophy of life sees in the human spirit something that of all things in the universe is most like that ultimate reality we call God, who is Spirit. Spirit like ours cannot come from anything less than Spirit. It brings from its source capacities and possibilities which are alien to matter. It bears in its spiritual structure, in its essential form as spirit, kinship, image and likeness to its divine original. In its unique freedom it may drop to very low levels, but so long as spiritual quality persists, so long as it strives and aspires, so long as the spark of love for truth and beauty and reality remains unquenched, there is something divine, something of God in man's soul and he *may* win out triumphantly and come into cooperative and reciprocal fellowship with the Eternal Spirit.

This is the essential basis of Quaker mysticism, and of Quaker optimism and of the universal spirit of fellowship and sympathy, which characterizes these people who call themselves by the beautiful name of "Friends."

One of the gravest of the many dangers which threaten our present civilization and culture is the powerful drift toward the complete secularization of life. Jack London in one of his stories tells of people, living in the Arctic Zone, who could never see the sun on account of a bulge on the earth in their region. The bulge of the world is always getting in the way of our spiritual vision. It is always easy to be like the patriarch Jacob after he lost his ladder between the earth and heaven and had become absorbed in winning flocks and herds and in making shrewd bargains. In one of the novels of H. G. Wells, the hero is compelled to spend a night in a haunted house. On his arrival he was delighted to find a row of candles

burning in his bedroom. But he soon discovered that they were of different lengths and one by one they winked out and he could feel the dark invading and enveloping him.

One after the other our guiding lights have been going out. Cold, scientific accounts of the cosmos and of man's little world, sternly critical analyses of the most sacred events of history, have chilled our spirits. One sphere of life after another has been withdrawn from the nurturing care of the Church. The great forces of education, of culture, of social entertainment, of the interpretation of life, are to a great extent separated from the control of religion. The secular press has pushed its long arms into every department of life. We have discovered how suddenly the accumulated culture and spiritual achievements of long centuries can be overwhelmed and submerged by an incursion of paganism.

We need once more to be called back, with the summons of a clear trumpet, to the reality of the spiritual nature of man, to our potential kinship with God and to the absolute importance of the genuine culture of the soul. That is the prevailing note of this World Quaker Conference.

There has been no lack in it of appreciation of the marks of secular progress. Such a World Conference could not have been organized and held without railroads and steamships and cable and telegraph lines and radios. All these signs of advancing capacity for action and efficiency are welcomed. But with all the facilities for speed and swiftness, with the lengthening of arm and sureness of stroke, with the increase of rush and hurry, these Quakers from every corner of the world are profoundly impressed with the conviction that if our world is to be made safe, not only for democracy but for life and love and home and truth, we must discover how to find Eternity in the midst of time, how to restore our souls, how to get mutual and reciprocal correspondence with God. If this world is to be made a good place for children to be born into, and for their true nurture as divinely endowed persons, we must somehow make provision for them to come into possession of their spiritual estate as children of God.

It may be that this tiny group of people, who shrink from propaganda and who do not strive to make proselytes to their own faith, may have a mission in this crisis of the world to call men back to the central realities of life and to a recovery of the soul's true life in God.

For three hundred years they have made much of the cultivation of the inner life. They have affirmed the priority of Spirit. They have emphasized the soul's direct approach to God. They have practised hush and silence as preparation for worship and communion, and they have felt in intensified group life an overbrooding divine presence in the midst, that has brought strength and health and healing as well as peace and serenity and fortification for the practical tasks of life.

If this consciousness of normal spiritual health in the life and presence of God could become a widespread experience in the busy and material life of the world, we could once more light the lamps that have gone out and we could rebuild our civilization on lines that would bring hope and joy and radiance.

It is a general tradition that the Quakers are intrenched "pacifists," "non-fighters," "conscientious objectors" to war. But that widespread tradition does not really touch the heart of the matter. They are never satisfied with a position of negation. They do not stand apart in the pinch of a crisis in the life of their nation and say, "This is no affair of ours. We have no responsibilities, no obligations, no concern in the dread issues. You may fight your war with your destructive weapons, but we live above the storm and will have nothing to do with it." On the contrary, they know that they are an organic part of the

social order and of the life of the nation. They cannot be detached. They cannot live unto themselves or die unto themselves. They cannot stand apart and say: "I will be only a passive observer of the tragic struggle." What the Quaker intends to do, aims to do, strives to do, both in times of peace and in the midst of war, is to carry forward a constructive experiment in the practice of the way of life which he believes the Founder of our Faith both taught and exhibited in life and action.

It is an attempt, often a heroic attempt, to exhibit a type of life that does away with causes and occasions for strife and violence by avoiding and removing injustice and by endeavoring to understand the position and state of mind of those with whom one has dealings. More than that, it is an attempt to exhibit a forbearing spirit, which suffers long and is kind, a spirit of gentleness and active, sacrificial love in positive ways of reconciliation.

This method of creating an atmosphere of peace, spreading light, enlarging the area of love, exhibiting faith in gentle forces, the Quaker endeavors to practice as a prepa-

ration for peace—what St. Paul called, "having the feet shod with preparations for peace." And this applies as much to situations of economic conflict as to international relations.

In the stress and strain of actual war, the Quaker has no alternative to continuing, as best he can, the practice of this way of life, this experiment of faith. He endeavors, wherever possible, to do reconciling work, to carry on an effective service of love in war time, to assist aliens to find their way back to their own countries, or to take care of their children if they are interned. To his utmost, he will bring relief and comfort to the victims of war, especially to the children who suffer most from modern war. The principle which animates all Quaker activity in areas of conflict is that of sharing in the suffering and of putting his own life as well as his visible means into the channels of love. But what opportunities there are in this present world for sharing in suffering and how little at best this small and humble group can pour of balm into the channels of love!

A Concern for Friends Everywhere

By George A. Badgley

George Badgley is a young Friend active in the work of New York Yearly Meeting. He has recently assumed a responsible position in the direction of the activities of Sarah Heinz House in Pittsburgh, Pennsylvania.

IN EVERY age there are those individuals and groups who by their silent and persistent activity toward the improvement of existing conditions leave their indelible mark on the pages of time. Today, as always, the world is ripe for a change. The challenge, to thinking people, of the "Macedonian Cries" for help from many corners of the earth and in many phases of life should be as thought-provoking and humbling as they are obvious. Unfortunately humans have the ability to remain calloused and unimpressed in the very face of recognized distress and need. The "Macedonian Cries" are all too often unheard or unheeded. Judging from the past, however, we can be assured that the cries will be heard by some individuals and some groups who will cross over into "Macedonia" in a sincere and sacrificial effort to be of service. Only by some such process of sharing ideals and aiding distress, even though the personal cost be painful, can human progress be maintained. One should be deeply challenged by that handful of humanity which is willing so to live that others need not die.

It is not our purpose to offer any solution or panaceas, but only to remind ourselves of some of the most evident spots from whence the "Macedonians" are calling. All of these areas are so familiar to informed people that it is almost a travesty on human intelligence to mention them. But because of our inertia and lack of active efforts to remedy the situations, it appears quite justifiable to mention them even at the risk of being trite.

It is with piercing pathos that the peace lovers of the world are calling for help in their struggle against war and its attendant devastations. Laborers and industrialists are at bay in a situation which threatens the very social and economic structure of our civilization. In the field of education there is an amazing lack of "leading out" and an equally amazing prevalence of "shutting in." One hears constantly the pitiful cry of the student who wishes to be guided in his thinking rather than guarded. From

the various color-lines there is a perpetual, agonizing plea for relief from the abuses and crimes which are essentially engendered by nothing more serious than the pigmentation of the skin. Religion is extremely hard-pressed. From the intelligently spiritual centers comes the challenge to free religion from stilted ceremony and deadening dogma and to replace the latter with religious living which makes all of life sacramental. Governments are reeking with mismanagement by grasping individuals who serve solely for profit and fame. Nations of people are yearning to be united into an international system of brotherhood instead of being forced as segregated groups into lands of jingoistic autarchies. These are some of the "Macedonian Cries" of today which are becoming more desperate and more serious as time goes on. Will the people of the world respond to the call before it is too late?

Friends! The Religious Society of Friends! We who bear that name cannot in Christian justice ignore these heart-rending, challenging cries which ascend and descend in a pathetic cadence from all corners of the earth. There are members of our Society in every distressed area which has been mentioned. In some instances our members hold positions of responsibility and could exert a powerful influence towards the creation of a more friendly world—if they would. There are others of us who do not hold positions of political or economic power, but we are possessed with a potential spiritual power which we could harness to do vital and dynamic work—if we would. Why don't we, as individuals of the Society of Friends, resolve to put some meaning into our name? It will mean suffering and sacrifice but what good has ever come, what progress has ever been achieved, except by giving from what we have, to form the nucleus, the inherent life, of that which is better?

Fortunately for our Society, some individuals throughout its entire history have given generously of their lives. They did not die as martyrs for a cause; they *lived* to promote a more friendly way of life for all. We do not have to die. We must learn to live for our ideals. Spiritually, most of us are already dead, which is the impelling reason for the expression of this concern. If we were as

spiritually alert as individuals as our Society is spiritual by its very nature, we would not be thought of by a countless number of people as "relics" of a bygone day. There are many people who are astounded when they learn that a perfectly ordinary individual is a Friend. The belief is that the only present-day Quakers are those who by some strange stroke of fate managed to outlive William Penn by becoming a trade-mark on breakfast food or a bottle of whiskey. But it has been our own fault. The reason why people can't reconcile "perfectly ordinary" individuals to membership in our Society, is that the Friends of their history lessons are not ordinary. They were people who had a spiritual incentive which changed things until spiritual growth for all mankind was made easier. Let us not forget that they did it as *individuals*. Our Society is our inspiration but our own soul must be our driving force.

As the days roll by since the close of the Friends World Conference, I am becoming more and more concerned that the Society of Friends live up to its name, and more and more convinced that it can be done only by the individuals of our Society. While the Conference was in session, some of us felt that it did not go far enough in the formation of a vital testimony for the present chaotic world. However, a few weeks finds me with a growing sense of the value of the Conference. The things which we did there were essentially spiritual. I marvel now at the unity of love and understanding which was manifest among people of such diversified viewpoints and backgrounds. I know

now that the World Conference of Friends was a living spiritual fire from which certain individuals found a spark to add to the smouldering embers of their "inner light" that they might be strengthened in the arduous tasks which befall all spiritually awakened Friends during a present crisis such as results from human frailty. Friends, whether or not you were at the World Conference, may its influence reach you, as a divinely concerned individual, to give you strength. May your "inner light" be rekindled to an incessant love in the active service of God and man.

Pittsburgh, Pa.

For this White Flower

We thank Thee, Lord, for this white flower of prayer,
For Thy deep beauty that our hearts may wear,
For this outreaching of our souls' desire
Beyond the symbol of the finite sphere
To that high faith for all the earth's release
In world-wide fellowship, enduring peace.
We thank Thee, Lord, that every soul may see
Beyond this narrow day, eternity;
And that our hearts may ever truly share
This gift of Thine, this comradeship of prayer.

EDITH LOMBARD SQUIRES.

Richmond, Indiana.

Plenary Sessions in Summary

What was Said at the World Conference

(Continued from last issue)

Monday Afternoon

Methods of Achieving Racial Justice

It was fitting that at the opening of this session, greetings were presented from five thousand Friends assembled in East Africa.

In introducing the subject for the Commission, Thomas E. Jones, Chairman, said that racial questions all over the world had been considered as focal points for disadvantaged humanity. He emphasized the fact that racial justice is being sought not only for the good of the Negro and for other races, but for democracy itself, for democracy is unsafe as long as injustice survives anywhere. He presented Rachel DuBois, who opened the discussion.

BROTHERHOOD MUST BE CONCRETE

She made it clear that there is no world brotherhood in generalities but only in specific relationships with individuals. To deal with the question at all adequately, we must get the facts, there must be an appeal to the heart, and definite action must be sought. In schools, meetinghouses, and neighborhoods where there are disadvantaged classes, there is opportunity for achieving racial jus-

tice. Justice must be granted in education, in security, and in freedom of development. We must share the experiences of other peoples, and must enlarge our own culture to include others.

From the minutes of the Commission group, certain aspects of the question were briefly cited. Psychological factors, questions of prestige, and economic interests are all involved in race prejudice. In seeking to gain our objective of brotherhood and justice, the John Woolman method of personal contact and humility is commended. Among its findings, the group held that legislation prejudicial to any race is an offense to the gospel. Colonies and mandates should be administered on the basis of service to the people involved and not on that of interest to the mandating nations. The growth of anti-semitism was deplored and Japanese exclusion was protested. The group spoke for equal opportunities for everyone regardless of race.

General Discussion

DAVIDSON JABAYU, South Africa: The problem is very acute in South Africa, where it is the great majority, not the

minority, which is repressed as poor and illiterate. We don't remedy much, however, by criticism and protest. We must appreciate the best in all races, bringing them together as much as possible and multiplying helpful contacts. Joint interracial councils are proving advantageous.

UNIQUE SITUATION IN AFRICA

ISABEL ROSS, England: It is a unique situation in Africa. Once the Africans were stolen from the land; now the land is stolen from them. Becoming landless is proving disastrous. It smashes the family life and drives the natives to the cities, where new problems are created. What an anomalous situation results in our worship of the yellow metal, which countries think they must have. Gold is laboriously dug by the natives from the mines of Africa, to be carried away to this country where it is reburied!

SHORAN SINGHA, India: Speaks with reticence, acknowledging that the caste system of his people has long sinned against God and humanity. Yet Christians over here practice caste also. Tells what four Quaker families did in Madras in forming personal associations with

Hindus, which led to the forming of an interracial organization over India.

PHILIP FRAZIER, U. S. A.: Following Shoran Singha introduces himself as a "first American" rather than as an Indian. Be sure to consult the race you wish to help. Our government and most missionaries in this country have neglected this important consideration. You foreigners, please remember this in your approach to the racial problem.

FRIENDS TOO EXCLUSIVE

WILLIAM SIMKIN, New York: Is humiliated at the thought that no American Negroes are present at the Conference. If this were a meeting of labor unions or of certain political groups they would be present. What do we lack? Likewise, few working people are here. We are not sufficiently inclusive as Friends in our membership and fellowship.

ROBERT LIMBURG, Holland: George Fox said, "Let your life speak." How do our lives speak when Negroes can't come into Friends' homes or into Friends' schools? We belie our ideals. In action we speak another language than that spoken by our tongues.

L. HOLLINGSWORTH WOOD, New York: The eyes of the colored world are upon us. We have little knowledge of our colored fellowmen. As Friends we have a great opportunity to remake a noble tradition.

GOOD WILL MISSION PROPOSED

At this point Roger Clark, speaking for the Commission group, explained that there was pending in Africa a transfer of certain territories to the South Africa Union. Inasmuch as that government has taken a strong position of no race equality in Church or State, a serious situation would confront the colored peoples in the territories to be transferred. It was suggested that Friends take steps looking towards the appointment of a delegation to visit South Africa on a mission of better understanding and conciliation.

In concluding the discussion, Sir John Harris, Vice-Chairman, pointed out that some millions of people in the world are still held as saleable property, other millions are deprived of property rights, while yet others are held in debt bondage. Millions exist under severe restriction and heavy oppression—hence the suggestion of the delegation or commission. It would encourage brave souls to stand for square-dealing, and would give them spiritual refreshing. The question of appointment of a commission was referred to the Business Committee.

The Fisk University singers, who added so much to the spiritual content of the sessions, gave an affecting close to the meeting by singing from their

seats in the audience one of their soul-moving spirituals.

Monday Evening

Methods of Achieving International Justice

Karlin Capper-Johnson of England introduced the subject with an effective address. Our message is a positive one, the determination to live in the way of creative good will. We want to build a community which shall be unwilling to use violence. Warfare in China and labor riots in Detroit are both examples of the way of life which is contrary to God's will. The challenge of violence at home is as serious as that of war abroad, and for most of us, our pacifism will have to be expressed at home.

We need a unified peace service which will train leaders, work to release pacifists from employments which violate their consciences, and undertake similar tasks. Above all, we need special ambassadors of peace who will be aware of potential conflicts before they break into violence, and endeavor to bring about reconciliation. Relief and other pacific activities after war are good, but we should have the vision and imagination that can forestall the evil.

General Discussion

GILBERT BOWLES, Japan: If we are to serve peace we must enter into the life and experience of all peoples. Let us feel their temptation without entering into their sin. Relates how a deputation of Japanese, British and Americans had a helpful conference with the Chinese during the attack on Shanghai in 1932.

FREDERICK HARGREAVES, England: Admits he has an economic bee in his bonnet. When so-called over-production is properly distributed, the cause for armaments will disappear.

A. WARD APPLIGATE, Wilmington: The pacifist position is not fundamentally one of the intellect but of a quality of life.

FOR STATEMENT ON FAR EAST

HAROLD EVANS, Philadelphia: It is impossible for us to agree on the policy that should be pursued in the Far East, yet it will be unfortunate if this great gathering has nothing to say on that and other tragic situations. Hopes that Friends will get under the weight of this and other concerns.

J. RUSSELL SMITH, Philadelphia: It is necessary to distinguish between symptoms and causes of war. Economic causes are basic and should not be overlooked—the question of tariffs, for example. In reality, most of our national policies in this respect are non-peaceful.

JOAN M. FRY, England: Most of our

ordinary pacifism must be worked out at home in everyday relationships and in our national policies, such as inducing our governments to reduce armaments.

EVERY PERSON A FOCAL CENTER

JAMES STRACHAN, England: Every person here is a center of public opinion. May we go back home and stir up the pacifist way of life. What are we doing now to prevent war? That is more important than to consider what we shall do when war comes, though both are pertinent.

MILTON H. HADLEY, Western: It is our duty to help create good will. Ill will is being created continually by such papers as the *Chicago Tribune*, which is anti-Japanese. Let us show active good will towards the Japanese people, the majority of whom are opposed to their national policy.

BERTRAM PICKARD, Switzerland: Has sympathy with Harold Evans, but doubts whether such a statement could be satisfactorily prepared by such a large conference. We need peace in the peace movement. We must distinguish between the pacifist and the non-pacifist approach to peace, and while standing for our own convictions must take account of the latter.

SITUATION IN PALESTINE

KHALIL TOTAH, Palestine: Speaks to the present situation in his country. Inevitably the Zionist movement means war. There are conflicts of interest, but two wrongs don't make a right. The proposed partition will make war more imminent, involving more borders, more passports, more tensions.

HORST ROTHE, Germany: To love one's enemies means more than merely not to resist them. Our love must be active and creative.

HANNAH CLOTHIER HULL, Philadelphia: Supports the suggestion of Harold Evans. Suggests that in line with the experience related by Gilbert Bowles, a mission of good will might be sent to the Orient.

FRANK AYDELOTTE, Philadelphia: Reviews the history of our federal experiment to show how the means of acquiring international justice are more important than finding techniques of resisting war.

FRANCIS E. POLLARD, England: Emphasizes the importance of developing partnership and cooperation among communities and nations. With all its failures in the political sphere, the League of Nations has indicated what may be accomplished in many areas of the life of the world by closer cooperation.

WILLIAM I. HULL, Chairman of the Commission, concluded the discussion with a comprehensive presentation of the issues involved, ending with an eloquent plea for loyalty to the Quaker ideal.

He was especially effective in pleading for mutual understanding on the part of peace advocates themselves, where differences of opinion exist. Friends and non-Friends do not see eye to eye, neither do Friends among themselves. Let us be careful, however, of stigmatizing prosanctionists as militarists and anti-sanctionists as isolationists. Both in our attitude towards other people and among ourselves we must exercise understanding and appreciation.

As Friends, may we unite in opposition to all war and resolve to find its causes and to bring them to a peaceful settlement. Genuine justice is possible only by peaceful means. That was the way of Jesus, the founder of our faith, and the way of the early Friends, and it is the only way which leads us surely towards the goal of a warless world.

Tuesday Afternoon

Friends' Contribution to Education

On the recommendation of the Business Committee, the question of sending a deputation to South Africa was referred for further consideration and possible action to the Meeting for Sufferings of London Yearly Meeting and to the American Friends Service Committee.

"This is the apex of our whole Conference discussion," said Rufus M. Jones in regard to the consideration of the relation of the Society of Friends to education. Hadassah Moore Leeds, Chairman of the Commission, said that a wide scope of educational interests had been considered in making the report, but that in the hour at its disposal, the Commission wished that only the larger issues of Quaker education be considered. This query was presented as focal to the presentation: "Are we building into our educational institutions those spiritual values which identify religion with life?"

WHY FRIENDS TAKE TO EDUCATION

Francis Knight of England, Vice-Chairman of the Commission, made the opening address, on the place of our schools and colleges in the education of today. "Friends are and always have been educators," he said. There are proportionately four or five times as many in the Society of Friends as in other denominations. We must have education to match our principle of universal priesthood. This is more important now than ever. All life is sacred and a communion—this is fundamental in our belief. Good education breathes freedom.

Friends have marked opportunity for service in the increasing attention being given to the problem of leisure. The fact that we have been strong in leisure pursuits fits us to lead people towards self-expression and development in a time

when hobby work assumes new proportions.

We should bring our children up in the Quaker tradition. But, some query, should our children be exposed to propaganda? The philosophy of Quakerism is deeper than that; it is fundamental to our life.

The fact that by their very outlook on life Friends tend to look forward rather than backward is another reason why we are educators. But we must have convinced teachers. If we train children to think for themselves, we must not complain if they depart from our train of thought. To maintain the interest and loyalty of our young people we must make Quakerism and Quaker meetings attractive.

General Discussion

HERBERT ABRAHAM, England, teacher at George School: Hopes for a message to teachers. Our principles should lead us in a common direction as Quaker educators. Certain queries addressed to educational committees, to headmasters and presidents, to teachers, and, in fact, to all Friends, might be helpful: Do you seek, in cooperation with teachers and parents, to discover and serve the needs and practice the principles of Friends? Do you so order the class work and life of the school that they are in harmony with the spirit of Christ? And to all Friends—Do you exercise continual care for the proper needs of all people as well as Friends, so that all may have opportunity for health, for the growth of mind, body and spirit? Do you see that no social conditions exist that would hinder the development of others?

FRANCES HART BURKE, New York: Let us put our emphasis on training the children, rather than depending on convincing adults. Specifically, since music is taking an increasingly great place in education, why are we not training our own music teachers for our Quaker schools?

SPEAKS WORD ON THE OTHER SIDE

JAMES STRACHAN, England: Doubts whether sending our children to Friends schools is the best way to make them Friends. Offers certain objections to our private schools: they are too denominational and cannot command as good a quality of teachers as public schools secure. Boarding schools offer an abnormal environment—it is unnatural to take children from home and home surroundings and set them apart. Thinks the time has passed, or is passing, for us to maintain our own schools. They are too exclusive—are class institutions. Children should accustom themselves to living with "Everyman."

KENNETH BARNES, England: Agrees with Francis Knight in the main, but thinks there is a thin line between pride of

Quaker faith and the danger of indoctrination. Our interest should not be to make children conform but to help them live the full, free life of seeking. Society, in general, is conditioning children for something quite other than what we hope for them—as, for example, the influence of the movies, the radio, alluring advertising, etc. Our schools offer the opportunity for counter-conditioning, in harmony with our principle of life.

ARTHUR DOUGLASS, New Zealand: We have been told that there is a wall of exclusion around our schools. If it exists it may be easily broken. There is plenty of opportunity to get wider contacts. Emphasizes the importance of Friends schools as international educators.

TO THE DEFENSE OF OUR SCHOOLS

GEORGE A. WALTON, Philadelphia: Friends schools retire? It is our place to make a better balance of the intellectual and the spiritual in the education of our children. Secular and religious approaches do not harmonize. We should make our contribution to this accommodation. The public, or secular, schools are powerless to do this. As for the quality of teaching, teachers who may not be quite so well prepared scholastically may do a much better teaching job because of their spiritual insight and concern.

RICHARD GRAHAM, England: Is sorry James Strachan feels as he does. His reasons are not valid. Long experience in both types of schools, both as a pupil and a teacher, makes him loyal to Friends schools. Let's take proposed draft of Queries and prepare to improve our work.

HAROLD E. B. SPEIGHT, Philadelphia: All education should be the concern of all Friends—public education as well as private. Real education does not prepare the student to accept the world made for him, but is to inspire and prepare him for helping change it for the better.

MAKE THEM REAL FRIENDS SCHOOLS!

John A. Lester closed the discussion, speaking to the question as to what Friends can do—and what they will do—to improve our educational procedure as a result of what has been thought and said during these days of study and discussion. He suggested the setting up of regional agencies for better coordination and also a new international educational commission to act as a clearing house of ideas and suggestions. Speaking specifically of our own schools, he said: "Let us make them Friends schools in very fact—in spirit and in atmosphere; make them first class as schools, adventurous, rooted in reverence for the individual, and essentially democratic." Moreover we should make the home and our home meetings real centers of Quaker education, making an important place for adult as well as youth education.

Wednesday Morning

Closing Session of the Conference

On behalf of the Friends from overseas, Barrow Cadbury expressed gratitude for the hospitality shown them and for the effective arrangements made for handling the Conference. More particularly, appreciation was expressed to members of the staff of Swarthmore and Haverford Colleges who had given themselves so unreservedly for the comfort and satisfaction of the Conference guests. It had been a case of "as a man's hand is to a man" in loving helpfulness. Let us all go forth from here to be hands of the Lord. His remarks were supplemented by R. Halfdan-Nielsen of Denmark, Assistant Clerk.

Alfons Paquet of Germany said that only time would enable us to measure the height of the mountain from which we had been fellowshiping together. It was his hope that we might all go forth in our several groups to help succor humanity in the day of its doubt and tribulation.

Levi Bowles, representing the Conservative group in Iowa, expressed heartfelt thankfulness for what the Conference had done in bringing all Friends together. He was ready to work for greater unity among Friends and to give expression to spiritual concern through reaching out to help others.

Expressing the general aspiration for closer unity among Friends, Henry J. Cadbury and Asta Brugelmann stressed the importance of world cooperation (see editorial in last issue).

WORLD COMMITTEE IS APPROVED

At this point the Business Committee presented its recommendations regarding the setting up of a World Committee, the latter to act as a consultative body. Its proposal was adopted and is, in effect, as follows: the existing International Committee is to serve as the nucleus of the World Committee. For American representation, the directors of the American Friends Service Committee are to name ten Friends as members, to serve for one year, or until Yearly Meeting appointments are made. The A. F. S. C. Board is to name seven members at large. The International Committee is to review the situation to see whether additional representatives should be appointed from Dublin and London Yearly Meetings; and, furthermore, to see whether additional members should be appointed from other groups. Carl Heath and Frederick Tritton are to act as conveners for the World Committee.

The Business Committee reported favorably on what a Quaker center at Shanghai might mean amid the turmoil now raging in the Far East. It recommended that the question be referred

for action, as way might open, to the American Friends Service Committee and to the Friends Service Council. The recommendation was approved by the Conference and progress was encouraged.

As to the question of issuing a message from the Conference, the Business Committee reported that, after much consideration had been given to the matter, a fitting message had not seemed to emerge.

Herbert G. Wood gave an earnest message, following this report. We should not be too anxious to issue a message, he said. Time is needed for perspective and proportion.

H. G. WOOD VOICES FOCAL THOUGHT

Throughout the Conference he had sensed a leading thought. The most ominous feature of the present crisis in the world is the loss of personal freedom. Integrity of conscience is being undermined. Only where there is the spirit of the Lord is liberty to be found. Only Christ sets us free. Spiritual freedom cannot be maintained by outward defenses, but only by the victory of faith within our own hearts. Our meetings for worship and individual devotion hold the secret to this freedom. "Make me a captive and only then am I free."

Materially we are too comfortable as Friends. How may we be heroic with such a high standard of living as we enjoy? Our middle class point of view must be overcome. Only emancipated spirits can speak to the world's desperate situation. We must be courageously faithful to proclaim the truth committed to us.

Rufus Jones referred to what he called the "first world conference of Friends," which was held in Bedfordshire in 1658. George Fox recorded that Friends were present from far and near. At that time Isaac Penington had the "life of God in him reached," and "his heart answered to it." Rufus expressed the hope that something like that had happened to Friends here. He referred also to another world conference held in this country in 1662, as reported editorially in last issue.

RUFUS HOPES FOR VERNAL EQUINOX

The true approach to the baffling questions of today is to be found in an overwhelming, overmastering faith in God. The attainment of serenity and patience is imperative, through the certainty that God is with us. The rebellious, contentious method of fighting God's battles is entirely wrong. The armor of light and love is the only way. Clement of Alexandria said that Jesus Christ had turned "all sunsets into sunrises." Crosses and disasters are only occasions of true victories of faith. May this Conference prove a vernal equinox in the Society of Friends.

Joseph Howie of Australia and Ward Applegate of Wilmington spoke appreciatively of what the morning worship groups had meant in fellowship and inspiration.

Passmore Elkinton expressed a word of thanks to the Clerks, and especially to Rufus Jones, for their effective work during the sessions.

ILLUMINATED LIVES THE TEST

Reminding Friends that no formal statement, but illuminated lives, went out from Pentecost, T. Edmund Harvey thought there should be no disappointment because the Conference had not put forth a manifesto. May we be linked up with the fellowship of the Church Universal in the wider fellowship of light and love.

Anna G. Elkinton, Chairman of the Conference Committee, spoke appreciatively of the benediction of gratitude and love that had been expressed all through the week. This loving spirit, if maintained as we leave the Conference, will resolve many of our difficulties. May the spirit of the Lord be upon us.

John S. C. Harvey spoke of the continuing opportunity that will be before us as fellowship leaders, if we will express this leadership not by domination but by the spirit of sharing.

Mary F. Headley of England hoped Friends would grow more inclusive in their interest and fellowship.

ENCOURAGEMENT AND CHALLENGE

Geraldine Cadbury of England expressed great joy in the presence of so many young people at the Conference. Some of them might be disappointed that greater steps forward had not been taken. However, the future is in their hands, in the wonderful freedom of spirit we have known here.

The tremendous, inescapable responsibility of being loved was feelingly expressed by L. Hollingsworth Wood. May we go from here to follow where love leads.

Patrick Malin spoke heartfelt words of appreciation and comfort to the Friends who will go back to hard places. "You will not be forgotten by us," he assured them. "I commit myself and would commit American Quakerism to more concerned and purposeful living, that your way may be easier."

"What came out of the World Conference?" we shall all be asked when we go home," said Raymond Binford. "I came out of the Conference, will be our reply." Under the weight of this striking challenge, the Conference concluded.

A man who feels himself moved by destiny is a hard man to stop; but too many who profess to believe in God want to know where he is taking them before they start out with him.

Roving Over the Conference

Things Seen and Heard by the Editor

(Continued from last issue)

ONE WOULD hardly expect to go hunting for Quakers among the Zulus of South Africa. Just the same one of the richest Friendly Spirits at the Conference was Professor Davidson Jabavu, whom we hail as the Black Prince. (See last issue, page 419). He is on the Faculty of the South African Native College in Cape Province as Lecturer in Native Languages and Latin. To be frank it rather dashed us—the thought of a Zulu lecturing in Latin, which is indicative, no doubt, of our provincialism.

At one of the big meetings in the Field House we sat beside Max Reich. We were chatting before the program began when, spying Professor Jabavu not far away, Max went over to speak to him. The pleasure of the meeting was obviously mutual, and on returning to his seat beside us, our friend explained. Many years ago, when Max Reich lived in England, a South African Zulu came to London to complete his preparation for educational work. Quite lonely in the great metropolis, in seeking spiritual fellowship he came into contact with Friends and their meetings for worship. The latter spoke to his condition and he became a Friend. He was the father of our Black Prince of the World Conference.

Our Zulu Friend has a robust humor and a hearty laugh which is contagious. In a recent letter to *Friends Intelligencer*, Hubert W. Peet tells a story of him good enough to pass on. Once when calling at an address in London, he was announced thus to the man of the house: "Please, sir, there is a black gentleman here who says his name is Mr. Jehovah."

As we were waiting for the meeting to open, Max Reich gave us a little of the background of one of the speakers of the evening, James Douglas, who for thirteen years was a member of the Irish Senate, yet who has been told that he doesn't look like a senator, a Quaker or an Irishman. His father, John Douglas, when a young man with a growing family, opened a small store in Dublin with Catholics all about him. Despite the fact that the going was rather hard, he surprised his neighbors by shutting up the shop on a certain day for an hour or more each week. On learning that he had gone to week-day meeting, they said, "He's not a Protestant—he's a

Quaker," and approved of him so heartily that they stood in line to trade with him when he returned from meeting. John Douglas prospered, built up a big business, and became an influential figure among his Catholic friends.

We noted that the Douglas tribe is still clannish, for which we do not blame them. The James Douglasses of Ireland and the Arthur Douglasses of New Zealand were posing for a picture and eagerly annexed Mabel Douglas of Detroit. They were greatly interested to learn that she is a great granddaughter of the widely known American Friends Minister, John Henry Douglas.

Within the past two decades it has become somewhat customary for churches and other organizations to disburse relief funds through the Society of Friends. Apparently there is nothing new in this idea. James Douglas told of a Catholic Archbishop in America who once sent \$75,000 to an Irish Quaker to distribute among four Catholic bishops in Ireland!

Sir John Harris has a pet peeve against jaw-breaking words. What a wry face he invariably made over "disadvantaged," much used by Thomas E. Jones, his co-chairman, in referring to those of whom we generally speak as being underprivileged!

Friends who came to know and love Barrow Cadbury, who is inclined to remain in the background and push others forward in service, will be interested to learn of the signal distinction accorded him by his home city of Birmingham, England, not so long ago, when he was presented with the Freedom of the City, along with two others whom Birmingham delighted to honor. Two of the three were Friends, the other being John Henry Lloyd. The third was Neville Chamberlain, now Prime Minister of England!

Andrianaly of Madagascar certainly had a way with him. Equipped with his bamboo Valiha, an ingratiating smile and a sprightly humor, he goes over in a big way. Even more impressive, however, is the devotion and sacrifice that mark his work at home. During the week his duties are heavy as director of studies in the large school with which he is connected. As soon as the

school week is over, he starts out on a week-end tour of Friends meetings, speaking two or three times daily, and travelling over roads not too good for comfort. How he stands such a pace is hard to understand.

We were impressed to learn of the various backgrounds from which some of the more recently convinced Friends have come; Roman Catholic, Greek Orthodox, and various state and Protestant churches were thus represented at the Conference.

Dame Commander of the British Empire. Rather imposing that sounds, but it belongs to one of the titled Friends who were at the Conference. It is an earned title, too, for it attaches to Geraldine Cadbury, having been awarded as one of the Coronation honors in recognition of her long and distinguished service in the field of juvenile delinquency. In fact she was actually doing the work of a magistrate before the juvenile courts were organized, some thirty years ago, and has ever since been Judge Geraldine Cadbury, in American terminology.

A part of Geraldine Cadbury's concern while over here was to observe some of our work in her special field of interest. Before leaving home she wrote a well informed authority asking him to name a few Juvenile Courts in this country whose work she should observe as notable. In reply, just two were recommended, and one of them was the Court at Richmond, Virginia, over which our Friend, J. Hoge Ricks, Clerk of Baltimore Yearly Meeting, has long presided.

For he's a jolly good fellow! That's what all thought of Sir John Harris. His is another well earned title. It was conferred upon him a few years ago in recognition of his long and effective work in behalf of suppressed native peoples, especially those in Africa. He is Secretary of the Anti-Slavery and Aborigines Protection Society. If he says that over often he ought not to shy at a simple little word such as "disadvantaged."

That spontaneous and long-continued applause which greeted Leslie D. Shaffer when he stepped forward to make announcements at an early session was

a tribute of appreciation as well merited as it was impressive. The quietly capable and unobtrusive way in which he and his office handled countless details which had so much to do with the success of the Conference, was a matter of general comment. He rose above the confident expectations of even his best friends.

It was heartening to note the number of younger Friends present who represented time-honored Quaker families from the second unto the third and fourth generation and beyond. We noted a few of these families so represented: Barlow, Braithwaite, Crosfield, Hodgkin and Sturge, of England; Bewley of Ireland; Castillo of Mexico; Bryne of Norway; and among those in this country which were represented by young Friends—Binford, Burdsall, Coffin, Cope, Douglas, Elkinton, Hadley, Hockett, Jones, Kenworthy, Rhoads, Trueblood, White and Wildman.

If any one family heaved a sigh of relief at the successful conclusion of the Conference, its name was Elkinton. Certainly no other was so thoroughly identified with the world gathering. J. Passmore was the original promoter of the second World Conference, having begun

agitating for it six or seven years ago, and was chairman of the Commission on International Cooperation of Friends. His wife, Anna G. Elkinton, chairman of the Conference Committee, was the "master mind" of the conference planning, seeing the thing through. Their son David was very helpfully in the picture during the conference days, doing much toward the successful execution of plans for getting Friends at the right place at the right time. Then another Elkinton, Howard, was chairman of the committee which arranged the excellent exhibits. Yes, let's give the Elkintons a big hand.

"The Man from Home"—farthest from home—was not from Kokomo, but from Papua in New Guinea. He was Frederick James Williams, who resides two thousand miles from his home meeting in Australia. Friend Williams, a medical officer in Papua, styles himself a Congregationalist - Methodist - Presbyterian - Baptist - Quaker. Believing that the language barrier is a serious obstacle to world understanding and peace, he is an ardent propagandist for Esperanto.

A group of us were driving along the street when one of the party, an

ardent vegetarian from England, exclaimed: "Did you see that sign? A vegetarian has his notice up with office hours!" Did his face fall when we told him the sign read, not Vegetarian, but Veterinarian!

So far as we have observed, there is not a more beautiful suburban district anywhere than that around Philadelphia. When Charles W. Palmer drove us over to Haverford on Sunday morning, we went the long way around and rode through entrancingly attractive countryside, if that is the right name for it. Incidentally we were greatly intrigued at viewing a few of the baronial preserves of some of the simple-living Philadelphia Friends. No wonder they believe in the fatherhood of God, the brotherhood of man—and the neighborhood of Philadelphia.

Alphabetically, Friends were even more inclusive—or more extended—than from A to Zed. In almost any alphabetical list of "those present," our venerable Friend, Charles A. Zavitz, of Canada, may expect to bring up the rear. This time he had to yield, however, to Dorothea Zukierelli, a German Friend now resident in Cincinnati. And with Zukierelli we conclude these random pick ups.

At Indiana Yearly Meeting

Good Fellowship Enjoyed

GOOD FELLOWSHIP expresses a major part of the activities during the one hundred and seventeenth annual gathering of Indiana Yearly Meeting. Representatives assembled from fifteen Quarterly Meetings, including Friends from southern Michigan, western Ohio, and eastern Indiana. Many of them had recently returned from the Friends World Conference enthusiastic over the delightful fellowship of that occasion and were happy to find in attendance several Friends from overseas whom they had already learned to appreciate.

Epistles from other Yearly Meetings brought greetings of love and good will and these were supplemented by the presence and personal greetings of visitors from London Yearly Meeting and other Quaker centers in Europe and New Zealand. One Friend from London expressed his pleasure in hearing the epistle from his own meeting read to him away from home as a letter from himself to himself. Its message to Friends everywhere was well received and was directed to be printed in the

minutes for careful perusal by all our membership.

While each group is different in many respects, all have much in common, recognizing Jesus Christ as Savior and Lord and each follower of him as a brother sharing the fellowship that becomes richer in united service. The familiar name and the familiar face, when love abounds, strengthen the ties that make for better understanding and fuller cooperation. A vision of world service and a consciousness of great need stress the importance of better organization among us as Friends.

OVERSEAS FRIENDS CONTRIBUTE

From London Yearly Meeting were welcomed Barrow and Geraldine S. Cadbury, Herbert G. Wood, Paul D. Sturge, Percy Bartlett, and Mary Headley; Marie Luise Moll, from Vienna; Leonhard Friedrichs and Alfons Paquet, from Germany; John and Dorothy Johnson, from New Zealand; and Shoran S. Singha, from India. These Friends made a valuable contribution toward the at-

tainment of purpose for which the Yearly Meeting was organized. While we review accomplishments and formulate plans for new work, we would gather inspiration for renewed efforts in attaining spiritual results. Particularly illuminating and inspiring were the messages of Herbert Wood and Barrow Cadbury during the daily devotional half hour following each morning session. Characteristics of Jesus as portrayed in Mark's Gospel, especially those of anger and love; the Nature of Christian Liberty as interpreted in Paul's letter to the Galatians; and Tests of Knowledge of God as presented in the first epistle of John were ably considered by Herbert Wood; while Barrow Cadbury drew helpful lessons from the mariner's compass as a guide to assurance when truly "Centered in Christ." God gives his light for direction and for transformation, and his power rests in the love of his people. The chart to be studied and the Spirit, as captain, to be obeyed by all who share in the voyage of life, we shall reach the desired

haven having helped others to know and to be, happy in the assurance that some simple Christian act or exposition has changed the course of some child of God.

WORK FOR JUVENILES EMPHASIZED

The Clerks of last year were appointed to succeed themselves: Presiding, William J. Sayers; Recording, Isadore W. Kirk; Reading Edith J. Hunt and Homer Biddlecum; Announcing, Franklin Chant. The business was carried forward with dispatch and a fine feeling of harmony prevailed throughout. The speakers in the special programs were well received, and frequently one might hear the remark, "We are having a Good Yearly Meeting." The report from White's Manual Labor Institute and the program presented by a group of students from the institute were much appreciated. The Yearly Meeting took steps toward adding three Women Friends to the Board, at least one of whom shall be a trained Social Worker. In this connection, Geraldine Cadbury told something of the juvenile work in England in which she has had some part. Satisfactory progress was noted also in the work among American Indians as reported by the Associated Executive Committee on Indian Affairs. The Committee on Social Service gathered and distributed clothing and supplies amounting to several thousand dollars in relief in the several Quarterly Meetings and made many calls during the past year.

The financial condition of affairs as reported by the Yearly Meeting Treasurer has greatly improved over recent years. Young Friends had raised more than \$1,000 by their own efforts to further their work at Quaker Haven. The several trust funds were functioning in a healthy fashion and deep appreciation was expressed for the help given by one fund in assisting thirty-seven Negro young people to acquire an education, for which more than \$1,800 was expended.

SHORAN SINGHA ON MAJOR EVILS

The work on Prohibition and Public Morals had been pursued energetically by the committee in an educational program. Shoran S. Singha of India spoke briefly of the major evils, liquor and opium, and of the efforts his people were making to rid the country of them. L. E. York, Superintendent of the Indiana Anti-Saloon League, told of the battle being waged against the three great enemies of the human family—crime, social disease, and traffic accidents—but the attacks were against the effects without an earnest attempt to remove the main cause—alcoholic beverages. "If we are to defeat the liquor traffic," he

said, "we must educate, organize, and legislate."

MISSIONARY INTERESTS STRESSED

Nearly three hundred attended the Missionary luncheon Thursday, the special speakers being Virginia Peelle of Wilmington, and Murray S. Kenworthy, Acting Secretary of the American Friends Board of Missions. The work of Friends at home and abroad was the subject of discussion in the afternoon session when Dr. Harold Cooper, world traveler, lecturer, and missionary was the principal speaker. Amy J. Marvel, in her report as President said, "We are keenly aware of what a large part our women's societies can take in helping to bring to the world a greater knowledge of the love of Christ and the brotherhood of man." One of the newer and important phases of missions is the development of a Christian world-minded Quaker youth. "New trends of thought and standards of action force the present generation of young people to face problems never faced before.

INCREASE IN MEMBERSHIP

The Executive Committee when giving their report presented Milo S. Hinckle as Executive Secretary of Indiana Yearly Meeting who begins his work immediately and will serve as an ex-officio member of all standing committees. A conference for pastors and members of standing committees was announced to meet at Spiceland, October 12 and 13. The Statistical Secretary reported a gain in membership of 139 for the year and a net gain over the past five years. Her painstaking care and splendid results were gratefully recognized in a standing vote of appreciation by those who listened to the report.

PEACE AND SERVICE TO THE FORE

The Peace and Service Committee reported efforts made to instill Friends with the desire to express the Quaker testimony that all war is unchristian and to help find a Christian way out. Percy Bartlett, of England, told of the broad program of Friends in the line of peace and service and its interpretation by English Friends. A play stressing peace entitled, "The Other Jesus," written by Elizabeth Emerson, was presented by a group of Earlham College students. John Reich of Philadelphia reviewed briefly the widespread work of the American Friends Service Committee in foreign lands, particularly the Spanish Child-Feeding Mission recently undertaken by Friends in which S. Emily Parker of Richmond is soon to take an active part. He urged Friends of Indiana to support this very worthy cause generously and energetically.

In speaking for the Committee on

Christian Education, E. T. Albertson of Indianapolis, Secretary of the Indiana Council of Christian Education, said we have done much in teaching children and youths but we must Christianize our adults too, if we are to maintain the foundations of our church. The imperative necessity is a new type of conscious appreciation of training. We must rethink organizational relationships, not for themselves, but in the values they have for correlation, reflection in character and in life. Preceding the report of the committee, special music was provided by the Dublin Friends Bible School Orchestra which was well received.

ON THE CHURCH-RELATED COLLEGE

The church-related college has a task which the State and private schools do not have, said Prof. Murvel Garner of the Earlham College Faculty in the annual educational address. It should instill in its students the doctrine of personal accountability since Christianity is something to live as well as to believe. "The old idea of religion as something to believe while following the pattern of the social group is obsolete," he claimed. Following the report of the Trustees and the Treasurer of the college, President Dennis discussed the matter of deferring taxation of church-owned college property, announced some changes in the faculty, commented on college events of importance and several generous gifts, and affirmed the words of Professor Garner that "the true purpose of the church-related college is to train people how to attain high ideals and to educate the heart as well as the head."

YOUNG FRIENDS NOT RAINED OUT

Saturday afternoon was given over to the Evangelistic, Pastoral and Church Extension Committee for a consideration of its work as reported and that of the Executive Committee. A consecration service was conducted by Milo S. Hinckle for three young men whose gifts in the ministry are being acknowledged, Fred R. Cox, John J. Main and Paul Todd. Their wives also were present and shared with them the solemn consecration to Christian leadership.

This was the rainy day of the week and the attendance was somewhat smaller than usual. But the Young Friends banquet brought many new faces and the auditorium was again well filled. Officers named for the new year were for President, Robert Cope; Secretary, Naomi Thomas; Treasurer, Delores Barley. Aaron Napier commented on the new facilities Young Friends were fortunate enough to obtain. Dr. Harold Cooper spoke on "Quaker Youth in a Topsy-Turvy world" discussing the indispen-

sable intangibles, music, play, character, and religion.

ABLE MESSAGES ON SUNDAY

The closing day was devoted to worship. With fine weather the attendance was large and the interest well maintained. The able message in the morning by Milo S. Hinckle on Christ as a Disturber will be long remembered for its clearness, force and spiritual uplift. Mes-

sages in the afternoon were given by Homer Biddlecum and Murray S. Kenworthy setting forth Christ as the mighty Savior and considering the question, When is a man a Christian? The closing minute by the Recording Clerk expressed gratitude for the helpful fellowship of the week, for the progress made in reorganizing the work for another year, and for the inspiration received to press forward more dili-

gently and more unitedly in kingdom building.

A Festival of Song was given in the evening by the Townsend Center Chorus, directed by Dr. Clarence Cameron White of New York. Both the vocal and the instrumental numbers were well received by a large, appreciative audience. The occasion was a fitting climax to a busy week of almost continuous meetings.

J. R. W.

In Honor of Intrepid Thomas Beals

First Quaker Minister to Enter Old Northwest Territory

ON SUNDAY afternoon, September 19, on a slightly eminence near Richmond Dale in southern Ohio, long belated recognition was given to Thomas Beals, pioneer Quaker minister. This faithful and heroic man, almost forgotten, was the first minister of the Society of Friends to enter the old Northwest Territory. On this occasion a marker was unveiled, with appropriate ceremonies, on which were engraved the words: "Thomas Beals, First Quaker Missionary to the Indians in the Northwest Territory." He made his historic trip to the North in 1775.

In connection with the observance there is a fascinating story of devotion mingled with romance and spiritual heroism without limit. The Beals family emigrated from England in the early colonial period and settled in Chester County in Pennsylvania, where Thomas Beals was born in 1719. Members of the family, typical of the frontier spirit, later moved into Virginia, Maryland and North Carolina. In the latter State Thomas Beals was recorded a minister and came under a deep concern to carry a message of Christian love to the Indians north of the Ohio River. A sketch of the life of Thomas Beals, including a brief account of this heroic adventure, was long ago made by Gershom Perdue, from which the following paragraphs are taken:

"In the year 1775, twenty years before Wayne's treaty with the Indians at Greenville, Thomas Beals, accompanied by his nephew, Bowater Summer, William Hiatt and David Ballard, started to pay a religious visit to the Shawnee, and Delaware Tribes of Indians, and some others; and after passing a fort not far from Clinch mountain in Virginia they were arrested and carried back to the fort to be tried for their lives on charge of being confederates with the hostile Indians. The officers, understanding that one of them was a preacher, required a sermon before they went to trial. Thomas Beals felt it right to hold a meeting with the soldiers which proved to be a highly favored season. A young man then in the

fort was converted and some time after moved among Friends and became a member, and in very advanced age bore public testimony to the truth of the principles of which he was convinced in the fort. After this precious meeting was over the Friends were kindly entertained and set at liberty to proceed on their journey.

"They crossed the Ohio River into what is now the State of Ohio, and eastern limits of Indiana Yearly Meeting, and held many meetings with the Indians to satisfaction and returned home with much peace of mind. Thomas Beals told his friends that he saw with his spiritual eye the seeds of Friends scattered all over that good land, and that one day there would be the greatest gathering of Friends there that was in the world, and that his faith was strong in the belief that he would live to see Friends settle north of the Ohio River."

In 1799 Thomas Beals returned to enter his promised land as a resident along with other Friends who had settled in Ohio. Here he died in 1801. The chapter related in the above paragraphs is but one of the chapters in the life of this devoted Friend who gave himself unreservedly to the ministry in frontier places.

Except by a comparative few, the spiritual exploits of Thomas Beals were practically unknown. While his memory was revered by a long line of descendants, many of whom have followed in the train of their ancestor, even his burial place had been lost. One reason for this was that Friends had moved out from the immediate section where Thomas Beals and others had settled. In 1854 the small burial plot, surrounded by a rough stone wall, was deeded to Indiana Yearly Meeting. Being isolated it was lost sight of in the intervening years and was overgrown with underbrush and trees.

Some time ago Harlow Lindley, of the Ohio Archaeological and Historical Society, learned of Thomas Beals and his work and began a search to locate the burial ground and to put together a story concerning the work of this Qua-

ker pioneer. Some of our readers may recall that in the travelogue, covering a trip to North Carolina, which the Lindleys and Woodwards took a few months ago, we recorded the fact that somewhere near Richmond Dale through which we passed, was buried the first Quaker minister to enter the Northwest Territory. On that occasion Harlow Lindley had remarked to us that he hoped soon to establish the location. Little did we realize that as we rode along the highway, we had passed almost within a stone's throw of the location sought. Shortly afterward it was definitely located through the cooperation of various Friends, especially those of Londonderry Meeting, some ten miles distant. Prominent among these was Harry Dixon, who took the leadership in seeing that a marker was provided and in arranging for the memorial exercises.

Approximately two hundred people were in attendance including several descendants of the Friend honored. Among these were seven or eight members of the Beals family from around Noblesville, Indiana, including two great, great, grandsons, Elwood Beals, aged 87, and Milton C. Beals, age 79 years.

Gloriously perfect was the setting for such an occasion. It was a brilliant autumn afternoon and the magnificent view which was had of the surrounding hills and of the fertile Scioto valley, formed a noble physical background for the thought of the afternoon.

After prayer had been offered by Mary Pim, appropriate words of welcome were expressed by Fremont Milner, pastor of the Londonderry Meeting, who also had a large part in arranging the program. The principal address was given by Harlow Lindley, who, using material collected by Gershom Perdue, Maggie Huff, and others, and drawing upon his perennial fund of information on Quaker history, gave an excellent presentation, not only of the life and service of Thomas Beals, but of the

early history of Friends in Ohio. His address will be published later and thus will be made available to those who did not have the privilege of hearing it. He showed how Thomas Beals belongs in the succession of those spiritual heroes of the American frontier, among whom were such well-known figures as Bishop Asbury, Peter Cartwright and Lorenzo Dow.

As climax to his address, Harlow Lindley announced a striking coincidence in connection with the memorial observance. The name of the soldier converted at the Fort in 1775 by the preaching of Thomas Beals, as above related, was Beverly Milner. His lineal descendant, Fremont Milner, father of President Clyde A. Milner of Guilford College, North Carolina, is now pastor of the meeting nearest at hand, who had spoken the words of welcome and had much to do in promoting the observance.

In an address which followed, the writer called attention to the significance of the fact that these exercises were being held, almost to the day, 150 years after the signing of the Constitution of the United States, and also 150 years after the organization of the Northwest Territory under the famous Ordinance of 1787. These documents were stressed as having guaranteed the principles of democracy, and having, through the Ordinance, provided religious liberty and free institutions, and promoted public education. It was recalled that religion had even preceded these political institutions in the new country, and that they must always do so if those institutions are to be soundly and firmly established. The important relation between religion and government was emphasized; the function of religion being, not to dictate, but to permeate government; to give lofty motive, to energize morally, to keep pure our political fountains, to produce good men to give good government. Citing the stark tragedies in the totalitarian dictatorships, which eschew religion or stultify it, the speaker declared that we, in a free country, should above all safeguard as precious the rights of conscience, the freedom of personality and the sacredness of human brotherhood.

On behalf of the Beals family Homer Beals, of Noblesville, Indiana, made a few appropriate remarks, expressing appreciation of the qualities of their ancestor, and of the recognition which had been accorded him. On behalf of the descendants of Thomas Beals, the marker was accepted by Mrs. Hazel Reed of Xenia, Ohio, who placed a basket of autumn flowers at the grave. Horace R. Townsend of Martinsville and Columbus, presided over the exercises.

Because of the memorial exercises in

the afternoon, Londonderry Friends made special preparations for the Sunday morning meeting for worship. Many were in attendance from over Wilmington Yearly Meeting, and the meeting-house on the edge of the village was well filled. The message was given by the Editor of THE AMERICAN FRIEND, after which remarks were made by Harlow Lindley and by Elizabeth Larkin, who in former years had had acceptable service in the Meeting.

Following the meeting, the Dixon and Janney homes were most hospitably opened to all visitors as dinner guests. One was forcibly reminded of old-time hospitality when on similar occasions visiting Friends were entertained without counting. The fellowship enjoyed added much to the success of the day, serving as suitable preparation for the memorial program to follow.

QUAKER "FIRSTS" IN OHIO

Supplementary to his historical address, Harlow Lindley has compiled the following list of Quaker "firsts" in Ohio. He says the data is accurate so far as available information can make it so.

1773: Zebulon Heston and John Parrish made a visit to the Delaware Indians in Ohio.

1775: Thomas Beals, first Friends minister to preach in the old Northwest Territory. He moved to Ohio in 1799 and died in 1801 and was buried at Richmond Dale, Ohio.

1795: George Harlan and family, members of the Society of Friends, settled on the Little Miami river at Deerfield, about four miles from the present town of Morrow.

1797: First meeting for worship held at Quaker Bottom in Lawrence County.

1798: John Warner, son of Isaac and Mary Warner, was born 7-12-1798, and Rebecca Chandler, daughter of William and Hannah Chandler, was born 11-11-1798. Both were born in Ross County.

1801: First Monthly Meeting established at Concord (Colerain) 12-19-

MOUNTAIN WATER

The mountain lake is dreaming
As tranquilly it lies
And mirrors in its bosom
The turquoise-tinted skies.

The mountain river hurries,
Will not a moment stay,
Tumultuously tumbling
Upon its headlong way.

But whether rushing river,
Or lake in calm retreat,
The beauty lingers ever
In recollection sweet.

ALBERT W. MACY.
Pasadena, Calif.

1801. Volunteer meeting for worship established at Waynesville 4-26-1801. It was recognized as a meeting for worship by Westland Monthly Meeting (Pa.) 12-26-1801 and Redstone Quarterly Meeting (Pa.) granted a monthly meeting 9-5-1803 which was officially opened 10-13-1803 as Miami Monthly Meeting.

1807: Short Creek Quarterly Meeting (Mt. Pleasant) met 6-6-1807.

1813: Ohio Yearly Meeting met at Short Creek (Mt. Pleasant) 8-14-1813.

1813-1814: Yearly meetinghouse at Mt. Pleasant (still standing) erected.

1837: Ohio Yearly Meeting Boarding School (Mt. Pleasant) 1-23-1837.

THE PEACE ENVELOPE MAN PASSES ON

Charles W. Johnson, widely known as the "peace envelope man," died at his home in Springfield, Massachusetts, September 21, following a lingering illness. His actual vocation was that of a photographer of flowers. It might almost be said, however, that it proved to be his avocation, inasmuch as for many years he had made peace work his major interest. He conceived the idea of printing envelopes in large quantities, bearing a brief message of peace. These were sold at practically cost and hundreds of thousands of them were distributed all over the country. For many years his envelopes, bearing the olive branch of peace, have been carried far and near by "Uncle Sam."

Our Friend, Ellen A. Winslow of Springfield, has written us something of the funeral service. "Alexander Purdy of the Hartford, Connecticut, Theological Seminary was in charge of the service and explained that at Charles Johnson's request it was to be in accordance with the custom of Friends, and that anyone might feel free to take part as the Spirit guided. He opened with a brief period of silence, followed by scripture reading and a brief address. In all, eight persons took part, including six ministers from various denominations, and two of the laity, one a woman who spoke in behalf of the Chinese of the city among whom Mr. Johnson worked for many years and with whom he has always kept in touch. Every speaker told of the deceased's strong Christian influence for universal brotherhood, peace and temperance, and commented on his love for beauty, especially as expressed in flowers or personalities."

Charles Johnson was born at Dummerston, Vermont, but had lived in Springfield for forty years. When he died he was seventy-two years of age. He is survived by his widow, Mary Priest Johnson, and his mother, Maria Hosley Johnson, both of Springfield. He was a member of the Society of Friends of Boston, Massachusetts.

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

AS A NEW ZEALANDER SEES US

Editor, THE AMERICAN FRIEND:

Where do we go from here? Forward, of course. But in what direction? Maybe into the wilderness where few venture. Having been in this country two and one-half months—the government allows us six which is rather long and dangerous—I was asked yesterday what I could say about American Quakerism. I am rash enough to say something.

At the Preliminary Conference we had just listened to two addresses, one on American Quakerism in its various forms, and one on Pennsylvania and all its relics of the rich past. How numerous they are! How strong and beautiful the traditions! But the man in the morning had told us that American history is knit around the word "pioneering," and Quaker history too. And I found myself thinking: have they all settled down here in their beautiful homes and museums and traditions, and stopped going forward?

In New Zealand I have some friends with a big house in which the woman spends all her time, she tells me, dusting her treasures. In New York there is a big museum where they employ 612 men just looking after their (admittedly) valuable pictures and statuary. (I would wish them all to be adult-educators in Art.)

But life is bigger than keeping up traditions and preserving old things, valuable as this all is. If we don't go forward we just die and stop.

Where is American Quakerism heading? May I rashly suggest you have another separation or coming out, to form a fourth or fifth band of new Quakers. Of course with all our modern sense there would be no breaking-away, rudely, nor even new organization possibly; the new group would exist like the Kingdom of God—like leaven in the mass. But it should be a group, a forward looking group, all the same.

What should it stand for? I suggest three things that should still be good primitive Quakerism: (1) utter faith that God reigns and that His will is done on earth (though not as in Heaven); (2) utter, one hundred percent Christian pacifism that denies the value of any use of force in any human relations whatsoever; and utter confidence in the power of the non-violence of God; (3) a conception of communism, non-Marxian, non-violent, and primarily if not finally, social before it is eco-

nomic. We could all belong to this the well-to-do and the humble. We would not necessarily give up our past, our traditions, our possessions, but we would utterly and sincerely give ourselves, which is really the only gift God asks of us.

The prophets of such a group would probably be Richard Gregg, Aldous Huxley and Gerald Heard, along with Quaker leaders whom I cannot designate. Perhaps the group already exists; perhaps it is the American Young Friends association. I think it should and will come, and when it does it will enrich all the other groups of American Friends and maybe even eventually make them one.

JOHN JOHNSON.

At World Conference.

September 2, 1937.

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THE QUAKER AND ORGANIZED LABOR

Editor, THE AMERICAN FRIEND:

The question of the Friends' attitude toward labor organizations received the attention of the Friends World Conference, recently held at Swarthmore and Haverford. It is generally recognized as a fact that organization of laborers to promote their own welfare is a factor in American life which will continue. The question for Friends is: What are we going to do about it? Naturally, there are many undesirable attitudes among labor organizers and unsatisfactory episodes in labor disputes. If the Quaker employer fights organized labor, will it help to promote or to retard the kingdom of God?

Jerome Davis spoke as a convinced Friend from New England and as President of the Teachers Union. He urged Friends to get acquainted with labor union officials and to help organize labor to conduct its affairs on the spiritual plane which Friends desire.

An interesting presentation was made by Howard Branson, Secretary of Social Order Committee of the Yearly Meeting at Fourth and Arch Streets, Philadelphia. He told of two week-end conferences between groups of labor union officials and groups of Quaker employers. They met, not as delegates with authority, not to settle any dispute, but to get acquainted. The meetings opened with a period of silence; they closed with a period of silence. Both groups agreed that they understood the other as they never had before, and it seemed to be generally recognized that this

method of conference and acquaintance was paving the way for peaceful adjustments rather than for strife. Some English Friends thought that it might prevent much of the bitterness that prevails in England as a result of the long struggle between organized labor and organized employers.

By strange coincidence, I received two days later in a letter the following:

"Night before last I prayed as earnestly as I knew how that God would show me how to get the industrialists and labor together here right in our own city. I called our President the next day and he and I agreed that it might be well for me to go out and talk to the President of the Company, alone. I knew him; a finer man I've never met and one deeply concerned. I just kept on praying that God might open the way for us to get at the heart of the trouble. He did. The plant President said to me: (I've never met the head of organized labor and I'd like to talk to him as one man to another. Can you arrange it?)

"I picked up the telephone, made the appointment and went with him to see the labor leader. I have never sat in on a finer conference. Neither knew the problems of the other until they started talking and we got every tangle straightened out!"

J. RUSSELL SMITH.

Swarthmore, Pa.

SEPTEMBER MEETING

(Continued from page 430)

divergence of opinion on the merits of requesting the immediate invocation of the Neutrality Law. Gilbert Bowles and Dr. Hirakawa of Japan and Dr. Du of China were of much assistance in the discussion of the Far Eastern situation.

The concluding hour of the meeting was devoted to the Social-Industrial and Foreign Service Section reports. Bernard Waring, speaking on behalf of the first of these committees, introduced Elmore Jackson and representatives of the T. V. A. and Delta Farms Work Camp project. Six camps were held during the summer as well as ten different student Institutes of International Relations.

William Eves, chairman of the Foreign Service Section, urged members to be thinking seriously about possible persons who might be available for service in our centers abroad, since during the coming year a number of new appointments must be made. He also announced that the Biddle Fellowships, discontinued for several years, are re-established in part. It is the hope of the donor that persons already engaged in Friends work, such as meeting secretaries, will be particularly encouraged to use these funds, if possible as a supplement to money of their own, for a three or four months period of study in Geneva and London.

BARBARA CARY.

QUAKERDOM AT LARGE

A recent visitor in Richmond from our California shores, who attended the sessions of Indiana Yearly Meeting, was Lavina M. Stanley of Whittier. At the recent national convention of the Women's Relief Corps, held at Madison, Wisconsin, she was elected National Chaplain.

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In our "Roving Over the Conference" notes in the last issue, we made reference to John Frederick Hanson, whom we knew well in our younger years in Oregon, as one of the founding fathers of Quakerism in Scandinavia. His daughter Florence Hanson, of Oskaloosa, Iowa, writes us of the pleasure that was hers at the Conference in meeting Thoralf Bryne and Anna Andersen, who were in her father's group of young people at Stavanger, Norway, and whom she knew while there one summer with him. Anna Anderson accompanied her to Iowa after the Conference where she spoke helpfully on various occasions.

* * * *

For the information of Yearly Meeting and local meeting leaders, it is announced that J. Grant Johnson, for some years a pastor at Russiaville, Indiana, in Western Yearly Meeting, has been secured to do part time promotional work for the Five Years Meeting at the Central Offices, while he is enrolled as a student at Earlham College. In helping arrange conferences, in keeping illustrated lectures covering our united work in circulation, and in stimulating intervisitation and arranging schedules for itinerating Friends, he will carry on that part of the work formerly done by Errol T. Elliott. In these and similar ways we hope Friends may use him freely. He may be addressed at the Central Offices at Richmond.

* * * *

From various sources we keep hearing of the important part played by the twelve Friends who attended the Edinburgh Conference on Faith and Order. As one ecclesiastic put it, he didn't see how the Church could include the Friends who kept none of its sacraments, yet he didn't see how it could do without them! It was noted how on different occasions when the Conference got in a jam, so to speak, it was the Quakers who were appealed to, to show the way out. It was conceded, we are told, that of the Sunday evening denominational presentations, that by Carl Heath, which constitutes our leader in this issue, was outstanding. All of which is reflected in the fact that in the post-

conference set-up and organization, a Friend is found on every Commission, two Friends were made vice chairmen, and one Friend, Elbert Russell, was placed on the Continuation Committee.

* * * *

Although direct reports have not come to us, we learn indirectly that several of our Friends colleges have opened the new year with an encouraging increase in enrollment. At Guilford, the capacity number was reached a few weeks before college opening. With the five hundred mark topped, Whittier College has a record attendance. In order to provide more dormitory accommodations on short notice, the College purchased the Dr. Wm. V. Coffin home facing the campus. Friends University at Wichita has a ten percent increase, and the increased enrollment at Wilmington College is said to be as marked in quality as encouraging in quantity. The Earlham College registration is about the same as last year, with a slight margin to the good, which, so far as we have learned, is about the situation at William Penn, Nebraska Central and Pacific. We hear that the financial situation and outlook at William Penn shows steady improvement.

NEWS OF OUR MEETINGS

Theodore and Estella Foxworthy have assumed pastoral leadership of the meeting at St. Marys, Ohio, in Indiana Yearly Meeting.

* * * *

In renewing their subscription, A. J. Furstenberger writes that October 27 will mark his sixtieth birthday. On that occasion, or other times, he and his wife will be glad to greet their friends at Millville, Ohio, on Route 27 between Richmond and Cincinnati, or will be pleased to hear from them. Their post-office address is Route 6, Hamilton, Ohio. A. J. F. is pastor of the Millville United Brethren Church. He is issuing a souvenir pamphlet dealing with his conception of Christ's Second Coming, which may be had for twenty-five cents by addressing him.

* * * *

In order to increase their effectiveness, the women of the First Friends Church in Anderson, Indiana, have consolidated their two organizations, the Ladies Aid and the Missionary Society, into one group, calling itself "Quaker Women." The initial service of this new organization was held in the church building on September 9, when about thirty persons were present. Following a brief busi-

ness session, Eleanor Cox led the devotionals. The meeting was then addressed by Mrs. Harold Cooper of Marion, whose husband was formerly a missionary to India. Her talk was both stimulating and interesting. . . . Anderson Friends have been deeply concerned over the serious and prolonged illness of their pastor's wife, Myra Long, who is in a Cleveland, Ohio, hospital recovering from a grave operation. . . . Our Pastor, Frank J. Long, is now beginning his fifth year with us. Under his leadership there has been a growth in our membership, a greater participation in projects looking toward the betterment of the community, and an increasing zeal for the work of the church.

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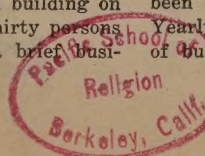
The Recording Clerk of the Greenfield, Nebraska, Monthly Meeting reports the recording as ministers in the Society of Friends of Gladys Smith and Dwight L. Smith, both of Venango, Nebraska.

* * * *

The initial meeting of the missionary society of the Wilmington, Ohio, Meeting was held in the home of Virginia Peelle. Following greetings from the president of the organization, a visiting English Friend, Laura S. Strachan, told of rural schools and churches in her country. The rest of the program consisted of a partial review of the study book, "Rebuilding Rural America," a summary of news reports from our mission fields, together with an observance of the birthday anniversaries of several of our missionaries, and a stewardship service. . . . Seventy-five delegates from Wilmington Yearly Meeting attended the Friends World Conference. Their reports, together with those of visiting foreign Friends who have been in our parts talking to church and school groups, have been very much appreciated by Wilmington Friends who were not privileged to attend the World Conference. . . . Chairmen and Secretaries of standing committees of Wilmington Meeting were recently appointed at a mid-week meeting which ended pleasantly with a social hour, during which refreshments were served.

* * * *

Kokomo Quarterly Meeting was held at New Salem Friends meetinghouse near Greentown, Indiana, September 17 to 19. At the meeting of Ministry and Oversight on Friday morning a gospel message was brought by Josephine Hockett. In the afternoon after reports had been given by delegates to the recent Yearly Meeting sessions, the question of building a home for aged ministers



on the Yearly Meeting grounds at Plainfield was discussed. In the regular Quarterly Meeting session on Saturday morning, John R. Walter of Elizabethtown, now serving as pastor of New Salem Meeting, brought the message. After the regular business of the meeting had been cared for the Quarterly Meeting instructed that a letter be prepared and sent to President Roosevelt, encouraging him to stand firm in his determination to keep this country out of war. Young Friends were in charge of the closing session on Sunday afternoon and were addressed by Russell Rees on the subject "Crooked Signboards."

* * * *

New Providence, Iowa, Friends joined September 24 in a very successful Mother and Daughter banquet given in the Friends meetinghouse and sponsored by the local W. C. T. U. More than one hundred were in attendance, and the banquet, beautifully appointed, was as inspiring as it was festive. Following the dinner a pageant was presented, depicting scenes from the cradle to old age.

* * * *

Los Angeles, California, Friends have been made happy by the coming of their new pastor, Clayton S. Brown, and family from Boise, Idaho. They were welcomed with a reception at the home of Dr. and Mrs. James Allen on September 17. A conference of committee chairmen was called on September 28 to discuss aims and methods of church work for the coming months. The outlook is encouraging for real progress...A farewell party for R. Ernest and Ruby Lamb and their two daughters was held August 26. Ernest Lamb has been the pastor of First Friends church for the past six and one-half years and goes to the First Friends in Pasadena, which church is in the same Quarterly Meeting as is the Los Angeles church. The many friends of the Lamb family will continue to hold them in esteem and love and will follow their future activities with interest.

* * * *

Fred E. Smith of Spiceland, Indiana, chairman of the Executive Committee of Indiana Yearly Meeting, has accepted the pastorate at West Milton, Ohio.

* * * *

Thomas O. and Edith Wilcoxon, who have been pastors at Georgetown, Illinois, the past two years have taken over the work at Newport, Indiana. Mary Hiatt of West Newton, Indiana, has accepted the pastorate at Georgetown. We note an increased attendance at all the church services in Georgetown and we are starting the new year hoping to see a great upbuilding of the church. A church supper and reception was held for Mary Hiatt, when welcoming speeches from our own church and from the min-

isters of other denominations in the city were given. The church building is to have a new roof and we hope other needed repairs can be made soon.

* * * *

Parsonsfield Quarterly Meeting was held at East Parsonsfield, Maine on September 25 and 26. Perfect summer weather added much to the enjoyment of the sessions. Friends were present from Sandwich and Tamworth, N. H., and from North Berwick, Limington and Limerick, Maine. James A. Coney, Yearly Meeting Superintendent, reported the recent World Conference at Swarthmore College. Two services were held on Sunday, at which James Coney brought messages on the church and its privileges and responsibilities...Josephine H. Carr, who has served this meeting as pastor for the past six years, has resigned to take up pastoral work at Salesville, Rhode Island.

LE GRAND, IOWA, NOTES

On Friday evening, October 1, twenty-five LeGrand young Friends composing the C. E. group entertained the same number from the Marshalltown Meeting. The evening was spent in a social time with refreshments served at the close.

Floyd L. Hinshaw, pastor of the Le Grand Meeting, has been chosen to represent the Marshall County Temperance work on the air the first Sunday of each month. The Marshalltown station, KFJB has granted a half hour the first Sunday of each month for Temperance work, four to four-thirty p. m. October 3rd was the first program, stressing the thought of the Church and the Home being the vital influence in obtaining a country without legalized liquor. Mrs. Hinshaw furnished the music with Esther Mahle as accompanist.

On Friday Evening, September 11, the Meeting had its Church Night fellowship, giving the school teachers a wel-

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come to the community. We feel we are very fortunate in the selection of our teaching staff for they are very competent and willing to cooperate with the Meeting in every way. One is result of cooperation between the church and the school is that the Bible is being taught in the first eight grades each Wednesday.

FAR MID-WEST REGIONAL NEAR WEST BRANCH

Uniting the Conservative Friends meeting and the Friends' congregations of West Branch and Springdale, Iowa, made possible the success of the Regional Conference held at Scattergood near West Branch, September 18 and 19, in which four States, Illinois, Nebraska, Kansas, and Iowa, were interested.

Following closely the World Conference held near Philadelphia, the local delegates to that body, Levi Bowles, Sara Pemberton and Alfred Fawcett, were active in bringing visitors from distant points, whose lectures and discussions of social, economic, and religious life in this, and other countries were most enlightening.

At the opening session Friday evening, Levi Bowles presided, and Shoran Singha of India told of general conditions in his native country. He was accorded keen attention at each appearance—at the conference, at the school in town where he addressed the entire student body, and at two evening meetings, using "The Awakening of India" as his theme Monday evening.

Methods of achieving economic, racial and international justice, was the topic for the Saturday morning session. Guy W. Solt of Grinnell presided, with Herbert G. Wood of Woodbrooke, England, leading the discussion.

Richard R. Newby of Des Moines presided at the afternoon session, and Guy Solt led in the consideration of Education and Peace. Alfred C. Garrett of Philadelphia pointed out "Ways in which we may profit from the World Conference."

Sylvester Jones and wife, Chicago, Anna Andersen from Norway, and others, added to the interest of the hour, and in the evening, President Ora W. Carrell of Central City, Nebraska, summarized the Conference using "Spiritual Applications," as his subject.

A pleasant feature of Saturday was the four o'clock tea in the reception room of the old school building. Local ladies presided, and the social hour offered opportunity for acquaintance with the visitors from many points.

On Saturday and Sunday evenings, vesper services were held on the lawn, including singing and informal talks by young Friends, with Alfred Fawcett in charge.

Sunday morning Shoran Singha spoke

to a group of children, and the impressive Bible hour was led by Alfred C. Garrett. In the periods of silent worship, we indeed felt "The Presence in the Midst."

Ruth Jones, general chairman, and her group of assistants proved their ability in arranging the various sessions, using the splendid talent in attendance.

The hospitality of the community was also extended through an able corps of workers who assembled and served meals to the large crowds so efficiently, and entertained the visitors in their homes.

A broader understanding of the questions considered at the World Conference was attained, and the appreciation of the need for individual responsibility and cooperation to accomplish the common good, was more fully realized as the sessions closed.

REGIONAL CONFERENCE AT WILMINGTON COLLEGE

An All Friends Regional Conference was held at Wilmington College, Wilmington, Ohio, September 25 and 26. The two-day sessions brought to midwestern Friends something of the thought and spirit of the recent World Conference through the presence and message of Friends from abroad.

Among the foreign Friends present at this conference were Herbert G. Wood, Mary Headley, Mary Campbell, all from England; John Johnson of New Zealand; Alfons Paquet of Germany; Shoran Singha from India, now a resident of England; and Alicia Castillo and Ismael Castillo Huerta from Mexico.

There was also present a goodly number of representatives from the various Quarterly Meetings in Wilmington Yearly Meeting, together with several visiting Friends from other Yearly Meetings.

The whole conference was a time of rich fellowship and of inspiring messages. A four o'clock tea on Saturday gave Friends an opportunity to speak together informally. At one session Friends from abroad spoke graphically on "What Quakerism Means to My Country," thereby demonstrating the increasing responsibilities which are ours now that our Society has become a world-wide one. On another occasion Herbert G. Wood spoke impressively on the causes, accomplishments, and anticipated results of recent world gatherings: the two Ecumenical conferences held in the British Isles this summer and our own Friends World Conference.

Attendees at this conference were very appreciative of what the two days had brought to them in the way of inspirational messages and rich human fellowship, and were very grateful to our Friends from abroad whose willing cooperation had made possible the holding of this gathering.

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NEWS ITEMS FROM THE NATIONAL CAPITAL

It was a pleasure to have John and Dorothy Johnson from New Zealand, Erica Hodgkin from England, and Robert Linburg from Holland, with us on the evening of September 28. Washington Friends gathered at the Florida Avenue Meetinghouse to greet them, and to hear from them something of Quakerism in their countries.

Dr. Wolfgang Seiferth will be teaching German at Howard University this year. He and his wife are living in Washington. Another Friend at Howard is Dr. Virginia Alexander, who is to direct the health program for the women students.

Carol Hummel, daughter of Arthur and Ruth Hummel, is studying at the University of California, at Berkeley, and living in the International House there. Arthur Hummel, Jr., is a freshman at Antioch College. Warrington Lowry is studying at Rutgers.

The International Student House is just starting another very busy fall period. Students from Nicaragua, China, Japan, Czecho-Slovakia, Mexico, Venezuela, and Russia are in residence.

A Self-Help Cooperative has recently been organized in this city. It is one of

the results of the intensive drive last Spring by public-minded citizens to get something done for the thousands of unemployables. Helen M. P. Betts, so active in that drive, is a member of the Executive committee of this new project.

The Sidwell Friends School has reopened with a larger enrolment than for some years. This is particularly true in the High School Department. That section is still at 1811 Eye Street. The kindergarten and first grades are on Wisconsin Avenue, where the new high school will be located sometime during the year.

ROYALTY

Beauty is a queenly thing,
Gentle, gracious, passing fair—
All the world her praises sing.
Beauty is a queenly thing.
Lovely graces round her cling,
Delicate as perfumes rare.
Beauty is a queenly thing,
Gentle, gracious, passing fair.

ALBERT W. MACY

No great success ever comes except by the way of self-discipline.

BIRTHS

HINSHAW—In Le Grand, Iowa, March 24, 1937, to Floyd and Cresence Wood Hinshaw, a daughter, Duva Elaine.

MARRIAGES

OTIS-SHAW—At Perry City, New York, on October 2, 1937, Mabel J. Shaw, daughter of Seneca and Nellie Shaw, to Carroll V. Otis. They will make their home in Rochester, New York.

DEATHS

ALLEN—Asbury G., son of Solomon and Mary Ann Allen, a birthright Friend, September 26, 1937, in the Methodist Hospital at Indianapolis, Indiana. His parents and his only brother, Linton, preceded him in death several years ago. Born and reared at West Newton, Indiana, he was educated in the West Newton School and later attended Indiana University. He was a retired Civil Service employee, having served thirty years as a clerk in the Indianapolis Post Office. Unmarried, he made a home

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JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pa.

for his widowed mother until her death twelve years ago. Funeral services were held at the West Newton Church and were conducted by Marguerite Carter.

HAINES—At the home of his son, Sylvester Haines, on September 11, 1937, Eli Haines, aged eighty years. He was born near Paintsville, Green County, Ohio, in 1857, but lived in Clinton County for the last thirty years. His wife, Louise Faulkner Haines, preceded him in death in 1932. Eli Haines was a birthright Friend and an Elder. A son and daughter survive. Funeral services were conducted by A. Ward Applegate.

HARDIN—At his home in Greensboro, North Carolina, on September 4, 1937, James Robert Hardin, aged eighty-eight years. A native of Guilford County, he had made his home in Greensboro for many years and was an interested and loyal member of the Friends Meeting there. He is survived by his wife, formerly Retta English, a half-brother and a half-sister. Funeral services were conducted by Joseph Peele, minister.

NEWSOM—On August 29, 1937, Belinda Mills Newsom, aged eighty-four years. The daughter of Abner and Hannah Furnas Mills, she was born near Valley Mills, Indiana, February 5, 1853. She supplemented her elementary education by attending Sandcreek Seminary, near Elizabethtown, Indiana, where her brother, Joseph John Mills, was Principal. She also attended Spiceland Academy and Terre Haute State Normal, after which she engaged in teaching for several years. On May 18, 1883, she married Joel S. Newsom of the Sandcreek community, and was thereafter a devoted wife to him and a competent mother to his two sons. Belinda Newsom was a birthright Friend and a loyal

member of the Society which she served as Quarterly Meeting Clerk and as Custodian and Elder. She was a concerned and faithful Christian, especially zealous in the missionary cause and the promotion of peace. One brother, two sons, two daughters, and two step-sons survive.

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Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting. South Side meeting at 66th Place and Blackstone. (6620 South and 1436 East) Bible School at ten, meeting for worship at eleven. Jackson Park "L" to Dorchester, east one block, then south. Milton H. Hadley, minister, 6020 Ingleside, telephone Fairfax 6641.

Evanston Meeting. Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at nine-forty-five, meeting for worship, eleven. Milton H. Hadley, minister.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a.m. Garfield V. Cox, Clerk, 5700 Blackstone Avenue, Telephone Dorchester 7627.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Robert M. Jones, Pastor, 125 East University Ave.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a.m., Church School, 9:00 a.m. Visiting Friends call Cecil E. Hinshaw, Minister, 4150 Vallejo St., Phone Gallup 8138W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10

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